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Editorial

THE letter from the Bishop of Bombay which appears in this number reinforces what Mr Witton-Davies said in August about the value of the study of Hebrew to ordinands and clergymen. It must be owned that these are voices crying in the wilderness so far as the Church of England is at present concerned. How seriously ought we to give heed to them? Obviously, a knowledge of Hebrew is of value to the student and expositor of the Bible. But how valuable? That is the question. Is it so valuable in itself as to disqualify for the ministry of the Word anyone who does not possess it? Or if so much as that may not be said, is it so valuable in comparison with the other subjects of theological study as to be given a priority?

However these questions are answered, there is a grave danger that the Church of England will before long find itself almost bereft of Hebrew scholars. This would be a serious matter at any time; it is particularly serious just now when the interpretation of the Old Testament seems to be moving into the centre of theological interest and the importance of the Jewish background of the New Testament and of early Christian institutions is coming to be recognized as it never has been before. Thus there can seldom have been a period when the Church stood in greater need of competent and indeed expert Hebrew scholarship. Without it there is every risk that theories will be propounded and will gain acceptance which are not securely grounded and which hardly anyone will be qualified to check or to correct.

The provision of a new generation of experts in Hebrew scholarship seems to us a far more urgent need than a general diffusion of acquaintance with the language among the clergy as a whole. In fact, the latter would be neither desirable nor possible without the former. It is not easy to see how this provision can be made or that any single body can be held responsible for making it. The best that can be hoped for is that those who direct the studies of ordinands in universities and theological colleges will go out of their way to encourage specialization in Hebrew among students who have ability and opportunity for it. This must be the first step towards recovering for the study of Hebrew the status and prestige which it ought to have in the Church. A more general acquaintance with the language among the clergy might eventually follow.

As things are, the fact must be faced that it is bound to be exceptional. Yet this is not to say that nothing can be done at once to increase the number of exceptions to the rule. The syllabus of subjects for study by ordinands is already so crowded, and there are so many fresh claimants for attention, that the proportion of men who learn Hebrew before they are ordained will not be rapidly increased.

But facilities might be provided for a larger proportion to learn Hebrew afterwards. In particular, we hope that this will be a definite feature of the post-ordination college which is itself a project that ought to be brought into being with the least possible delay.

The Church of England in Canada and Reunion

THE question of the relationships between the different branches of the Christian Church represented in Canada has always been alive, because of the sheer force of geography. Canada was recently described by General Crerar as a "ribbon development," and this is a true description, for the mass of the population is to be found in a very long and rather narrow strip of country close to the United States boundary. The result is that, apart from a comparatively small area in the east, communities are scattered and the clergy and ministers of all denominations have difficulty in reaching their people, while the people themselves are often quite beyond access to any church building. The pastoral problems which arise from such conditions have from the earliest days of the country influenced the churches in the direction of considering how their limited forces could best be used so that at least some Christian ministrations were available to the greatest possible number of people, since no Canadian church has ever been able to reach all of its people. Furthermore, the Church of Rome is strong and aggressive, and has about forty-three per cent. of the total church membership of the country, as compared with the United Church of Canada's figure of nineteen per cent. and the Anglican figure of fifteen per cent., with the result that from time to time the non-Roman communions find themselves taking a common stand in joint protest against some Roman Catholic development. Most important of all, the leaders at least of the non-Roman Canadian churches have been properly concerned by the divisions in the Body of Christ in this country and have given the most careful thought to the problem of eliminating this evil.

Out of this situation arose a resolution adopted by the General Synod of the Church of England in Canada at its Jubilee Session in Toronto in September 1943, which called upon the Church to labour for a continuous growth of mutual appreciation and understanding among all its members and sections, and continued in these words: "It hereby declares this Church's 'will to unity' with all others who acknowledge the One God and Father of us all, and in sincerity love and serve the One Lord and Saviour Jesus Christ, relying on the guidance and grace of the One Holy and life-giving Spirit. In token of its goodwill and earnestness of purpose the Synod now expresses its hearty desire and readiness to meet, through its own representatives, in conference and prayer, with representatives of any Christian communion which shares its hopes and aspirations for a reunited Christendom, and it extends a cordial invitation to the Christian communions of Canada thus to initiate 'conversations.'"

This invitation was sent directly to the United Church of Canada, the Presbyterian Church in Canada, the Baptist Churches of Canada, and the Lutheran Church. While the Lutheran Church has not yet accepted the invitation, the other communions replied favourably, and correspondence has continued.

Since 1944 most progress has been made with the United Church of Canada, a communion which resulted from the union of the Methodist and Congregational Churches in Canada, together with a large part of the Presbyterian Church in Canada, in the year 1926. Numerically larger than the Church of England in Canada throughout the Dominion, the United Church is particularly strong on the western prairies, in the Provinces of Manitoba, Saskatchewan, and Alberta. Official committees were appointed by the United Church and our own Church, and working both jointly and separately these committees have each studied carefully the doctrines and formularies of the other communion, and the continuance of their existence and work is an indication that neither has found in the other any absolute doctrinal bar or inadequacy which makes closer working with the other communion impossible.

In addition to the work of these official committees, in certain centres unofficial or semi-official groups representing each communion have met for prayer, study, and fellowship. In the city of Winnipeg, for example, some twenty of the leading ministers and laymen of the United Church met with a similar group of Anglican clergy and laymen in St John's College (the local theological college of our Church) for a service in the College chapel, and for discussions on the nature of the ministry of the two churches, which continued through the afternoon and evening, with a break for dinner in the college dining-room. Later, a similar meeting of an enlarged group was held for further discussions in United College, the western theological college of the United Church. The Archbishop of Rupert's Land and the Lieutenant-Governor of Manitoba have both shown great interest, and a number of discussions have been held in Government House. A group of about a dozen of the clergy of both churches who meet regularly for study and fellowship spent most of their meeting time during the last winter studying together the particular nature of the two churches. This interest has been repeated in other centres, and recently the Canadian Press has carried official statements confirming the fact that conversations are being carried on, and some articles dealing with the matter. Clearly the whole membership of both communions is becoming more and more interested in the possibility of a closer co-operation between the two bodies.

The most recent official step was taken when the General Synod of the Church of England in Canada met in St John's College during the first half of last September, with the Archbishop of Canterbury in attendance at its opening meetings. On this occasion the official Committee on Reunion appointed by the General Synod in 1943 made its report, in the form of a carefully planned and worded document, entitled "Report of Committees provided for by the Church of England in Canada and the United Church of Canada on the

procedure whereby our two ministries can be conferred each upon the other, with a statement on the related question of a mutually recognized membership in each communion, and with two attached documents and a bibliography which are not to be regarded as a part of the report." For the presentation of this report the Committee wisely chose as its spokesman Canon R. F. Palmer, S.S.J.E., a very well known priest who commands the respect of the whole Canadian Church. The report was positive in its nature, and instead of concentrating on differences in doctrine and practice, a procedure which could lead only to long and fruitless debate at this stage, the emphasis was placed on the common ground which exists between the two communions, and the possibility of a closer harmony and a more useful stewardship in both churches on the basis of the existing agreement. Specifically, the introduction to the report stated that that the motive behind the work done was twofold—a desire to realize visibly our Lord's prayer for His Church, "That they all may be one," and the desire to remedy the situation in which the two churches now find themselves, with a million and a half Canadians who claim to belong to the two churches lapsed from all visible connexion with them, while the resources of the churches are being squandered in what is little better than competition.

The first section dealt with the matter of a mutually acceptable ministry, and pointed out that at no level does the ministry of one church correspond exactly with that of the other in function. The reality of the United Church ministry was acknowledged by the Church of England members of the committee in these words: "They gladly recognize their United Church brethren as Ministers of Christ in the Church Universal, and would be most unwilling that they should be asked in any way to deny the reality of their call, or of the ministry they have already received and exercised for the edification of God's people. Consequently they suggest that all such words as 'valid' or 'invalid,' 'regular' or 'irregular' be not used, inasmuch as they are technical terms whose proper application is solely to the threefold Ministry of Holy Orders." In turn the United Church members made a parallel recognition of the reality of our threefold ministry, of its historic continuity and its special quality ". . . in its emphasis on the sacramental life, in liturgical worship, in its manner of pastoral care, and in that ordering of the Church's life which culminates in the oversight exercised by the Bishop as a Father in God." It was the feeling of those responsible for this report that the two types of ministry need not be mutually exclusive of each other, and that a man ordained in the one church might afterwards be ordained in the other, not thereby denying the reality of his first ordination, but seeking the grace of the Holy Spirit at his second ordination for further work beyond his original commission.

Because from the Anglican point of view an acceptable ministry would need to be episcopally ordained, and preceded by Confirmation as well as by Baptism, while from the United Church point of view an acceptable ministry would need to contain the essential elements of the presbyterial ministry, the report went on in its second section

to make certain recommendations, which included the making of the following declaration by the Presiding Officer before the conferring upon a minister of either communion of the ministry of the other:

"In the Name of the Father and of the Son and of the Holy Ghost, Amen. Beloved in the Lord, it has been agreed by the Church of England in Canada and the United Church of Canada that in dependence upon Almighty God, in faith in the Lord Jesus Christ and seeking the aid of the Holy Spirit, we come to these solemn acts wherein we convey each to the other the graces of our several ministries, neither denying to the other its heritage in the Holy Catholic Church, nor the reality of its ministry, as a ministry of Christ, but both desiring to increase our gifts and enlarge our opportunities for the extension of Christ's Kingdom."

Next came a direction that an Anglican minister who was a candidate for the ministry of the United Church should produce evidence of his Baptism and Ordination, and of his having familiarized himself with the doctrine, discipline and worship of the United Church, and that he should signify his willingness to conform thereto in ministering to United Church congregations. A form of ordination service followed, containing a form of reception to full communion with the United Church, a licensing to preach, and an order of ordination. Next was appended the order to be used in the case of United Church ministers seeking Anglican orders; after producing evidence of his Baptism and Ordination and knowledge of Church of England doctrine, discipline, and worship, the candidate is to be confirmed and ordained to the diaconate and priesthood ("on the same or some subsequent day") according to a specially prescribed order of service.

The third section of the report consisted of only one sentence, stating that the problem of mutual access to Holy Communion needed further study before any solution was submitted, while the fourth section contained certain general conclusions. The two attached documents contained a statement of the values that each communion saw in the rise and organization of the other. Briefly, the Church of England in Canada believes that the United Church possesses among others the following valuable elements: The appointed members of the laity in the United Church help their ministers with their pastoral work according to a definitely organized system; the presbytery cares for the congregations in an area as only a single individual cares for them in our Church, and that individual is usually an Archdeacon, and in the Western dioceses at any rate the Archdeacon is commonly the rector of a busy parish who can spare little time for his archidiaconal duties; both laity and ministers share in the responsibility of presenting and carefully training candidates for the ministry, and in Canada, while on the whole our candidates are given very careful training, the growth and maintenance of theological colleges and the seeking out of candidates have been sadly haphazard; in the United Church there is more freedom in public worship, and while few well-trained members of our Church fail to appreciate the enormous values of liturgical worship as we practise it, it is not necessarily the only type of worship that is of value, especially in isolated communities and

among new Canadians, where it has hitherto been impossible to educate Church members in the traditions and forms implicit in our Prayer Book. It is not easy, for example, where the congregation consists of a hundred Polish people meeting in an unfinished church building or a schoolhouse, and the service is all interpreted by a Polish lay reader, to offer worship in a form very little revised since it was drawn up for the use of the people of England in the seventeenth century, particularly when the rector of that congregation lives twenty-five miles away and has many other congregations in his parish, and there is practically no religious education in the school of the community.

In their turn Anglicans in Canada are not unaware of the rich heritage of our Church, which we wish to offer to our Christian friends, and which certainly we have no intention of losing ourselves. Particularly the United Church members appreciate the value of Confirmation, the rich sacramental life of the Church, the threefold ministry, the episcopal office, and the Prayer Book.

Practically without debate, this whole report was accepted for further study by the whole Church, and the members of General Synod are now presenting the whole case, each in his own way, to the dioceses and congregations of the Church, and this process will continue until the next session of General Synod, which will normally be held in three years' time. What the final reaction of the Church will be it is as yet quite impossible to say, but at least the Church has officially decided that what has been suggested is worthy of study, and not wholly impractical. If the general hypothesis of this report is accepted, and is also accepted by the United Church, it seems possible that within the next ten years or so certain men at least may be ordained by both churches, according to the form of each church, and may work in an area under direction both from a Bishop and a Church Court. Although the difficulties are large and obvious, they are not more large and obvious than the need of the Canadian people for Christian ministration, and the need of a greater measure of unity between the divided sections of the Christian Church in Canada.

If the question of the ministry is settled, other great areas still remain for consideration, notably in connexion with the sacrament of Holy Communion, but unless a beginning is made somewhere no progress is made. How far is the process of co-operation likely to go? At the moment no one knows; no single action may ever be taken at all, and on the contrary the final result in the distant future *might* be complete organic unity; but if it were, it could certainly not be attained for very many years, and at present that end is not even under consideration, beyond these words from the Synod report: "We fear that any large proposals for unifying the two communions in polity would be in advance of the present opinion of our people, and to standardize them in worship would be undesirable in itself," and the concluding paragraph: "Far off stands the splendid goal of the Reunion of Christendom. But it will only be reached by those who are willing to take one step at a time. We venture to suggest such a step, in the

confidence that those whom we represent will consider the matter, with an intention to achieve, and in the belief that in seeking unity we are within, the Will of God."

It may be taken for granted, then, that no rash action will be taken in any direction, that there will yet be further years of study and patient planning, that the utmost care will be given to avoid any divisions within the Church, and that nothing will be destroyed or lost of the heritage so carefully built up by our fathers and now so dear to us. There will not be an easy agreement, but the Church will not move until it is of one mind as completely as possible and feels that the Holy Spirit is guiding it into action.

Finally, this is a Canadian problem, to be worked out by the Canadian Church on its own difficult terrain and by its own membership, drawn from many racial groups. Yet the Church of England in Canada does not forget that it is a member of the whole Anglican Communion, to which it has obligations and from which it draws strength. Before the next session of Synod the Canadian bishops will almost certainly be meeting the Anglican bishops from all over the world at Lambeth, and such a matter as this is scarcely likely to be passed by without discussion. In the meantime, the Church in Canada hopes for the prayers and the sympathetic understanding of the members in other countries as it faces this problem.

R. J. Pierce.

The Glory of Christ in the Fourth Gospel—II

2. The Son's Own Glory

(*a*) *Revealed in the Incarnation.*—"The Word became flesh and dwelt among us": that is the theme of this paragraph; or, according to Phil. ii, "Though he was in the form of God, he emptied himself and took the form of a servant, and [was] found in fashion as a man."

He emptied Himself of His glory—and yet it says "We saw his glory." How is that possible? Was "the form of a servant" only a shadow, a disguise, through which the heavenly glory shone?

We are faced with a paradox here. Just *because* Christ left His glory and gave it up in spontaneous obedience to the will of the Father, He kept it, and, what is more, it became really and by right His own. Only because He gave up His birthright glory and entered human life in all its anguish, temptation, and misery, does the full glory of Christ break forth from this very anguish.

Christ shows this as the principle of all life in the unforgettable parable of the grain of wheat. "He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal." Is it not because Christ "hated" the glory He had with the Father and in obedience and love took upon Himself mockery and suffering that He revealed through these His own glory, the glory of the perfected Son? Only when Christ abandons the glory of the Father and withdraws from it, He is truly Christ, the Saviour, and appears in the glory which is His own. Only "ascended into heaven and sitting

at the right hand of the Father" the unbroken glory of the Father also rests eternally upon Him.

Now it is true that in St John's presentation we hardly ever see Christ in the "form of a servant." The Synoptics show Him as a helpless child and contain other indications of His bodily and spiritual needs (hunger, sleepiness, temptation). Of all this we find little in the Fourth Gospel. Even where the need for food and drink is mentioned, as in the conversation with the Samaritan woman, we hear nothing of its being satisfied materially. It almost looks as if Jesus lived without eating or drinking ("My meat is to do the will of him that sent me"). Perhaps, as St John's faith grew and developed, his conception of Christ grew with it, and now his eyes, dazzled by the splendour of the risen Christ, are no longer able to see the form of a servant standing behind it. All the more remarkable is the "I thirst" from the cross; these words must have burned themselves indelibly into the disciple's memory. To this day they strike us with the reality and cruel bitterness of the suffering of the crucified.

Yet St John's Christ has one characteristic feature, not so apparent in the Synoptics, which shows His real and complete humanity: His absolute dependence on the Father. "The Son can do nothing of himself, but what he seeth the Father doing" (v, 19); "I can of myself do nothing . . . because I seek not mine own will, but the will of him that sent me" (v, 30); "My teaching is not mine, but his that sent me" (vi, 16); ". . . the things which I heard from him, these speak I unto the world" (vii, 26); and so forth. It is significant that all these examples come from the first half of the Gospel. The further John proceeds in his account and the nearer he gets to the end, the more completely the glory of the risen Christ takes the place of the man Jesus. In this connexion it is interesting to compare v, 30 (or v, 19) with xv, 5b: v, 30 says, "I can of myself do nothing," indicating the complete dependence of the man Jesus upon God; xv, 5, on the other hand, says, "Apart from me ye can do nothing." This is God in His glory speaking to us in Christ, so much has St John's focus shifted in the meantime from Jesus to the Christ.

That Jesus did not seek the Father's will on certain occasions only, but that His whole life was grounded in the will of the Father, nay, that its whole purpose was to carry out His will, is perhaps shown most clearly by iv, 34 and vi, 38. "My meat is to do the will of him that sent me, and to accomplish his work," and "I am come down from heaven, not to do mine own will, but the will of him that sent me." Again and again St John tells us that Christ is He whom God has sent. God has sent Him away from glory that He might reveal to us, here on earth, His glory, the glory of perfect Sonship, unknown before.

The effect of this glory is so great that we hear again and again how, without outward interference from the Father, without miracles, thunder, or lightning, and without calling up twelve legions of angels, people shrink back from Christ, unable to do Him harm (vii, 44; xviii, 6). Perhaps it is significant that those able to perceive this glory in Christ are not the pious Temple worshippers or the members of

the Synagogue, but the servants sent out to capture Him. Again it proves true that "not many wise after the flesh, not many mighty, not many noble" are called to see the Kingdom of God where it is manifested on earth.

(*b*) *Revealed in the "I am" passages.*—We now come to the passages in the gospel where Christ speaks of Himself in the first person, the well-known "I am" passages. The gospel contains seven of these, just as it contains seven signs and seven assertions that His time had not yet come. It cannot be by accident that the number seven should be used in this way; we see this carried still farther in the Apocalypse. Seven is the holy number—it is composed of four and three; four signifies the world, the human element, three heaven, the divine element (Henderson, *The Gospel of Fulfilment*, p. 35).

If we look at the "I am" passages from this angle we reach a subdivision very useful for our purpose. The first four (bread of life, light of the world, door, good shepherd), while they do speak to the spiritual needs of man, clothe the satisfaction of those needs in images taken from the necessities of natural life. The three passages that follow (the resurrection and the life; the vine; the way, the truth, and the life) are immediately and solely addressed to the spiritual needs of man. In the latter passages it is emphasized that fulfilment comes from within, from unity with Christ through the spirit. (For this reason these will be dealt with under section 3*b*.)

In the first four passages the emphasis is on the Person of the Son. He Himself who was near to us in His humanity, who walked and suffered on earth as man, stills our hunger and thirst and dispels by His mere presence the terrors of darkness; He Himself is the door by which we everlasting wanderers at last reach home, to be known by Him as sheep by their shepherd; He Himself is protection and safety from all evil. Not the God "who entombs Himself in far-off heavens" (Beer-Hofmann) does this for us, but the Son of God, Jesus Christ, not man only, else He could not do it, nor God only, else we should not understand Him. It is the Son's proper glory that in human fashion He does for us what only God can do.

(*c*) *Revealed in the Passion.*—The climax of Christ's revelation is given to us in the account of His passion. This consists in the complete sacrifice of His own will to the will of the Father. So His own glory shines forth more radiantly the more He sinks into suffering and disgrace. For His death is not only a return to the glory which He had with the Father before the world was, but even the way, the Cross, is glory, the glory of the Son completely dedicated to the Father.

If we were to regard this utter dedication (a dedication to the point where even the Father's presence is blotted out) as the definite proof of Christ's Sonship, we could again adduce a human parallel. The fact that a son lives uprightly while he is at home proves little. But if he is far from home, exposed to all manner of temptations, and yet upholds the tradition of the home, then we can truly say that he has proved himself his father's son.

Verses 23-28 of chap. xii show how clearly Christ Himself foresees His glorification through His death on the Cross, and how, in spite

of His human fear, He remains steadfastly rooted in the will of the Father. Between verses 27 and 28 flashes the mystery of the unfathomable unity of Father and Son. In the leap from "Father, save me from this hour" (27) to "Father, glorify thy name" (28) the obedience which is perfect and yet human in quality is swallowed up in a complete identification with the Father. The glorification of the Son of Man is identical with the glorification of God (28). This is one of the passages in St John which shows the reciprocity in the relationship between Father and Son (*cf.* also xvii, 1 and 4-5; xiii, 32). Though all glory comes originally from the Father, it is not only the Father who can glorify the Son, but equally the Son who glorifies the Father; and this means more than a mere reflection. Perhaps Hebrews v, 8 will best convey what is meant: "Though he was a Son, yet (he) learned obedience by the things which he suffered." Did not something new come into the world when one who was perfect from the beginning stooped to "learn"? It is no longer simply the Word of God praising the Father from all eternity; now, once and for all in time, Jesus in the form of man by His obedience and suffering raises an indestructible temple to the Father, whose crown and consummation is the word from the Cross, "It is finished."

3. The Glory of the Holy Spirit in Christ

(*a*) *In the Baptism of Christ.*—Starting once more from i, 14, we find the words ". . . a glory . . . full of grace and truth." The glory of the Son can indeed be called "full of grace." Now it will be shown how Christ's glory is also "full of truth"; as is said in i, 17, "Grace and truth came by Jesus Christ."

In Hebrew the word truth carries also the meaning of faithfulness and justice. The Greek word, on the other hand, carries the meaning of reality. In St John's use of the word the Hebrew sense is also underlying: iii, 21, "he that doeth the truth cometh to the light," must be understood in this sense. But in calling the Holy Spirit the "Spirit of Truth" St John emphasizes the Greek meaning. The Holy Spirit was, above all, the mediator of Christ's true nature, of His "reality," to His contemporaries, and our own encounter with Christ also becomes real through His mediation.

In Christ's baptism this working of the Holy Spirit is clearly shown (i, 32-34). The Baptist did not "recognize" Christ before he saw the Spirit "descending as a dove out of heaven; and it abode upon him"; then only he recognized the Son of God. In contrast to the Synoptics, where the baptism is shown to be the moment when Jesus receives the revelation of His true nature, St John is not at all concerned with the impression of the Holy Spirit on Jesus. The important thing to him is that the descent of the Spirit opens the Baptist's eyes to the truth. As verse 34 says, "I have seen and have borne witness that this is the Son of God."

The Baptist therefore not only saw, he also bore witness to what he had seen, and his witness immediately brought the first two disciples to Jesus. This shows something about the effect of the Holy

Spirit of great significance: He, the Spirit of Life, cannot remain barren, the "possession" of one, but goes out to others. Wherever the reality of God has been accepted it is also passed on, or rather it passes on of its own accord. It overthrows everything other in man, casts down what was formerly his highest good and exalts what he had despised. From now on He is Lord of the house and makes man a new creature (*cf.* Jn. iii). He re-creates all relationships with others and through these changed relationships breaks into *their* lives; "He that believeth in me . . . out of his belly shall flow rivers of living water" (vii, 38: *cf.* also the well of water in iv, 14b).

But this brings us to the next point, the discourses of Jesus.

(*b*) *In Christ's discourses and His fellowship with the disciples.*—It is made quite clear in Christ's discourses that His glory is conveyed to us by the Holy Spirit proceeding from Him. To use a most inadequate comparison, Christ is the light, the Holy Spirit the rays proceeding from the light. We can know of the light only through the rays that reach us, sometimes perhaps only through one single ray. But even the smallest and most distant ray is still "light of light," unchangeable reality, witness to the truth. "To this end I have been born and to this end am I come into the world, that I should bear witness unto the truth" (xviii, 37), says Christ before Pilate and thus goes so far as to make His testimony to the truth the purpose of the Incarnation and the Cross. If we compare this with vi, 38, "For I am come down from heaven, not to do mine own will, but the will of him that sent me,"the difference of emphasis shows what is meant in this paragraph. While in the quotation from the sixth chapter the Son is turned towards the Father, in the eighteenth Christ, because of His oneness with God, is turned wholly towards man, imparting to them of His glory. ("And the glory which thou hast given me I have given unto them," xvii, 22.)

True, it says in vii, 39, ". . . the Spirit was not yet given; because Jesus was not yet glorified," and Jesus Himself speaks of the coming of the Spirit as of a future event; and yet in Jesus's last discourses He can be felt, touched almost, as nowhere else in the New Testament. What else is the infinite love and tenderness in these last words but the very breath of Christ, His Holy Spirit? Christ appears more completely identified with the other two Persons of the Trinity the nearer approaches the moment of His final glorification. The glory to which He is returning already sheds its light over Him on that last night. That is why the breath of the Holy Spirit is so distinctly felt in these chapters, though it is quite true that He was only later given corporately to the whole Church of Christ.

St John's Gospel makes it quite clear that the last goal of man is communion with Christ, here and now in the Spirit, later face to face. ". . . where I am, there shall also my servant be" (xii, 26); ". . . my Father will love him, and we will come unto him, and make our abode with him" (xiv, 23); "I . . . will receive you unto myself; that where I am there ye may be also" (xiv, 3); "I will not leave you desolate, I come unto you" (xiv, 18). C. S. Lewis expresses this in his characteristic way when he says: "Perhaps it seems rather crude to describe

glory as the fact of being 'noticed' by God," and he goes on to draw the natural conclusion that damnation is simply not to be known by God—the answer given to the five foolish virgins, "I know you not." We get the parallel to this in those saddest words of the Fourth Gospel, after Judas has gone out—"and it was night." Judas has turned his back on the fellowship which bound him to Jesus and the disciples; he has broken it, and therefore round him the night falls. He has put himself as an isolated individual against God, he now stands completely by himself; this is the starkest and most hopeless contrast to the oneness of mankind in God, spoken of by Christ: "I in them, and thou in me, that they may be perfected into one" (xvii, 23).

In this context belong the last three of the seven "I am" passages (*cf.* 2*b*). "I am the resurrection and the life" is a concentrated expression of what Christ has already said, most implicitly perhaps in v, 24, "He that heareth my word, and believeth him that sent me, hath eternal life and cometh not into judgment, but hath passed out of death into life." "I am the resurrection . . ." is an extremely condensed expression and yet, in its briefness, it touches much deeper chords in us than the more explicit formulation. It attempts to say something which can really no longer be expressed in words. This something is the Holy Spirit and it is also He who is the key to this cryptic language. It is through Him that Christ can dwell in us and can work our inward resurrection ("Behold, I make all things new"!). He enables us to rise from our sins here and now, and makes our whole future, both here and beyond, eternal life, and our bodily death nothing but a point of transition.

"I am the way, the truth, and the life" again expresses Christ's self-giving through the Holy Spirit. In the way—*i.e.*, by trying to follow Christ—we are given His real presence through the Holy Spirit and we live His life with Him, are guests at His table, partake of His glory. St John's Gospel clearly shows how this relationship becomes more and more personal and intimate step by step. It begins with seeing and recognizing Christ (as did John the Baptist); thence it develops into love and faith in Him; then springs up spontaneous obedience, to follow and to be "in Christ," and finally *to be* becomes *to remain*. "He that abideth in me and I in him, the same beareth much fruit."

This brings us to the last "I am" passage: "I am the true vine." In the parable of the vine Christ has given us a picture of the communion of saints. He wants to show in it that through those who are rooted in Christ pulses the strength of the Holy Spirit as the sap of the vine pulses through the branches. This is the only parable which includes the relationship of men to one another; and being the last of the seven, it is probably the most significant. Christ here expresses in a parable the example He has given by washing the disciples' feet. "A new commandment I give unto you, that you love one another even as I have loved you." But Christ does not only give us a commandment and an example, He is Himself the spring from which our love to others flows, by the mediation of the Holy Spirit.

In these sayings, Christ's glory not only shines on us but also dwells

in us, taking possession of us from within and drawing us with Him and with our brothers into one.

(*c*) *In Christ's Resurrection.*—We cannot regard the resurrection narratives as incidents to which anyone who happened to be present might have testified. The sayings of iii, 3 and xviii, 37, "Except a man be born anew, he cannot *see* the kingdom of God," and "Every one that is of the truth *heareth* my voice," apply here. Only he who has been "born anew" and is "of the truth"—*i.e.*, he who already partakes of Christ through the Holy Spirit proceeding from Him—experiences the resurrection appearances as reality. (*Cf.* Mary's "Rabboni!" when she *heard* His voice, and the joy of the disciples "when they *saw* the Lord.")

"Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath" (Matt. xiii, 12). Only he who already possesses the Holy Spirit to a certain degree can receive Him, and in Him perceive the glory of the risen Lord. A hard word for those who are used to apply the measuring rod of human justice, but a word full of promise to those who do not shut themselves off from the wind that bloweth where it listeth (iii, 8). They will be transformed "into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. iii, 8).

PAULA VON MIRTOW.

(*Concluded.*)

Methods in the Election of Bishops

IN his article in the September issue of THEOLOGY the Dean of Wells gave an account of the process by which an English Diocesan Bishop is appointed and takes office. It may be useful to supplement this with a glance at methods used in other parts of the Church. In the primitive age, the bishop was chosen by the local congregation, probably on the suggestion of the local presbyterate, and the choice was ratified by the bishops of surrounding dioceses as representing the rest of Christendom. The bishop is thus shown as the link between the local Church and the whole Church, the representative of each to the other. Probably the precise method of election was never laid down, and gradually the part of the laity in it became more formal, so that Cyprian could say that the people should be "cognizant" of the election. In a more precise and legal-minded age such as our own, it is natural for methods to be formally laid down.

In the Episcopal Church of Scotland, election is by absolute majorities of the clerical, and of the lay, electors of the diocese concerned; all but the most junior of the clergy vote, and one lay elector is elected in advance by each congregation. Confirmation is by the comprovincial bishops, who have the power to elect if the diocesan machinery fails to do so. The system originally in force in Ireland after disestablishment was so complicated and difficult to work that a new system was brought into force by act of the General Synod in 1939. Now

there is a central electoral body, with representatives of each diocese, though at each election the diocese concerned has extra representation. This electoral body chooses a list of not more than six names, from which the diocese chooses one. If it be the primatial see of Armagh which is vacant, the House of Bishops, meeting with an elected clerical representative of the diocese, elects one of the bishops to the vacant see. In Wales, a similar procedure is followed; the Electoral College consists of the bishops of the Province, six clerical and six lay electors appointed by the Diocesan Conference of the diocese concerned, and three clerical and three lay representatives of the other dioceses. If a two-thirds majority of the whole College is not obtained, appointment lapses to the Archbishop of Canterbury. This last contingency—which the present writer believes not yet to have arisen—is interesting, as it stresses the unity of the Anglican Communion and the position of the Archbishop as *alterius orbis papa*. Confirmation here, as in all, or almost all, cases, is by the comprovincial bishops.

In the Protestant Episcopal Church of the United States, most diocesan bishops are elected by a concurrent vote of the clergy and lay representatives in the Diocesan Convention. In some dioceses, however, the laity merely accept or reject the name elected by the clergy. Confirmation is by the General Convention, which meets every three years, or by a majority of the bishops of the Church and standing committees of dioceses.

In India, Burma and Ceylon, some dioceses were created by Act of the British Parliament and others by Letters Patent. Until the separation of the Indian from the English Church in 1930, bishops of these sees were appointed by the Secretary of State. Other sees were created under commission from the bishops of the original ones, and their bishops appointed by the bishop of the mother diocese. The Bishop of Colombo has been elected by the Diocesan Synod since 1886. The Bishop of Travancore was originally appointed direct by the Archbishop of Canterbury, as the Crown's ecclesiastical jurisdiction could not be held to extend to an Indian State. Since 1930, each Diocesan Council has the choice—in advance—of one of four methods: (*a*) direct election by the Diocesan Council; (*b*) election by an electoral body appointed by the Council before a vacancy is known to exist; (*c*) the Council chooses four or less names, from among which one is chosen by the Metropolitan and two other bishops of the Province; (*d*) the Council entrusts the election to the Metropolitan and two other bishops. In the case of failure to elect by one of these methods, the bishops of the Province do so. Bishops of missionary dioceses are appointed by the Metropolitan. The Metropolitan Bishop of Calcutta is elected by joint action of the Calcutta Diocesan Council—or an electoral body appointed by it—and the House of Bishops.

In the other autonomous provinces of our communion inside the British Empire, appointments had been made originally by the Crown, but since 1870 no such appointments have been made. In 1857 the Bishop of Huron was elected by the Diocesan Synod, though consecrated by the Archbishop of Canterbury on the Queen's Mandate.

The Bishop of Ontario was consecrated in 1861 by the new Metropolitan of Canada on the Queen's Mandate, and the Coadjutor of Toronto in 1867 on the sole mandate of the Metropolitan. Since then in Canada, as in Australia and New Zealand, election has been by the Diocesan Synods and Councils, confirmation in Canada and Australia being by the bishops, in New Zealand by the General Synod. In South Africa, bishops are elected by a special Assembly of all priests licensed in the diocese, with lay representatives. This Assembly may delegate the choice to the Archbishop of Cape Town and others, who must include the Archbishop of Canterbury if the choice is from outside the Province. In the West Indies the same general principles, with variations, apply. In most cases, the election may be delegated by the diocesan council to outside people, including the Archbishop. Up till recently in Barbados, the election has been subject to the approval of the Governor, who appointed in case of failure to elect.

In the Roman Church, election has not been maintained. Appointments are made by the Pope, though in some cases Chapters may suggest names. In some countries with Concordats, the State presents or suggests candidates, while in others the State's approval is necessary. Among the Old Catholics, each diocese chooses its own bishop through its clergy and lay representatives. In Sweden, the Chapter of the diocese concerned chooses three names, from which the King chooses one. It is difficult to say much at the moment about the methods in use in the different parts of the Eastern Church. Before the war, the general method was for the episcopal synod to choose names for submission to the King.

This brief catalogue has been meant only to indicate the general lines on which elections in different parts of the world are made. As the Dean of Wells says, "each method of appointment has its peculiar weaknesses"; it has frequently happened that diocesan councils or their electoral bodies have had to remit elections to the bishops of their province, but even then the essential principle remains that it is they who proceed to the election and it is under their authority that the provincial bishops elect. An interesting consideration is the number of Diocesan Councils with Indian majorities which have elected Europeans as Bishops. It is also interesting and gratifying to reflect that it is the autonomous branches of the Anglican Communion outside England which have restored the primitive principle of election by the clergy and laity of each diocese with the concurrence of the bishops of the province.

J. Gordon Cox.

The Church's Ministry

All too often to-day the terms Church and ministry are used as meaning the same thing, and in a narrow sense, quite alien to St Paul and the New Testament, as embracing no more than the ordained officers of the Church.

It was no doubt the intention and hope of the framers of the Church of England Enabling Act, which gave us official Parochial Church Councils, to widen and deepen the current conception of the Church's ministry; not merely to relieve the incumbent and wardens of duties hitherto laid upon them, but to inspire a deeper sense of responsibility in the members generally and make possible a wider sharing in the concerns of the Church, spiritual as well as economic. It is well to recall this purpose.

The intervening period has brought many changes. Among these has been a growing tendency of the clergy to move more quickly from parish to parish, both incumbents and assistants. A recent letter quotes an assistant curate as saying that it is customary for such as he to resign immediately on the appointment of a new incumbent. Is it the custom? Surely a very recent custom, if it is a custom. But quick change in one-man parishes, and complete change of clerical staff where there are two or more clergy, emphasize the vital need of a strong background of responsibility on the part of those who form the permanent element of the local Church. Otherwise continuity and steady development are jeopardized. Something more than live Church Councils are needed, for they were intended to diffuse and not merely monopolize responsibility, and their personnel changes and is meant to change.

"District Visitors" are a thing of the past. A good deal of the work they used to do is no longer needed. Ladies with the leisure to visit regularly, often in localities some way from their own homes, are no longer available as they were. At the same time the Enabling Act made room for, and indeed made urgent, some system of keeping all parts of the parish in constant contact with the parish church. Quick moving on and shortage of clergy emphasize the need. How far Electoral Rolls will ever fulfil at all adequately the purpose for which they were designed may be doubted. Revision of the Roll, on the face of it, calls for a big annual effort, not too easy to organize, and seemingly productive of little good. With stranger meeting stranger, even when membership of the Church is claimed or acknowledged, a mere signing on to the Roll may well be the beginning and end of the matter. Incidentally the purpose of the Roll is not easy to explain.

At the same time there is a way of approach to the more general problem of linking up the parish, which is worthy of more trial than it has had, and one far more likely to be found useful as it sets out to do much more than keep the Electoral Roll up to date. It will be common ground among clergy with experience of work in all but quite small parishes how much depends on clues to useful contact—which could be multiplied if they had more eyes and ears to sense the times or moments of opportunity! How often the opportunity is missed, only because no one tells the parson—and it is the business of no one in particular to do so. Equally there are still some newcomers to the parish who welcome an early visit from someone representing the Church, but are without the initiative to make themselves known.

From this angle it should not be difficult to build up a body of "representatives," each in "charge" of a street or part of a street, and each living within the area allotted to him or her. This latter point is obviously desirable, as it makes for early awareness and easy contact. Thus there becomes a standing point of contact between every part of the parish and the Church; and, equally, a standing system by which the Electoral Roll can be kept in a live condition; though it may simplify matters for the Roll now to be kept by the official Keeper of the Roll on a basis of streets or areas rather than on the usual alphabetical basis.

Again, Bible Classes seem to have gone the way of District Visitors—leaving a gap to be filled. Is not the time ripe for a movement somewhat parallel to that of the Parish Communion, to bring religious education into the centre of parochial life? Collapse of Bible Classes and increasing difficulty in staffing diminishing Sunday Schools have many contributory causes. But looking back it may well seem likely that ability to depend on a few who could be normally counted on to volunteer for the work blinded us to the need of making religious education less onesidedly for children and youth, more a vital part of Christian life for all. Somehow a start must be made with, or at least from, the congregation. Inevitably the lead must come from the clergy. But the Church must follow secular lead and make religious education more a co-operative venture and less of a one-man show.

In some parishes a meeting of the sidesmen might be a good starting-point—of them rather than of the Parochial Church Council; just because meetings of sidesmen are seldom held, and these might be expected to be more ready than members of the Council for the novel and unfamiliar! In other parishes it might seem preferable to invite adult members of the congregation to wait after a particular service—following a sermon on religious education—and arrangement be made then and there for a follow-up meeting of those interested. Of course very definitely in the parson's mind would be the hope of this ere long leading to something to which members of the congregation could and would invite and bring friends other than church-goers. But he must make disciples—men keen to learn—before he can expect to have a band of apostles!

Isn't it often true—to change a well known saying—that the less men know the less they are aware of their ignorance? With a less educated gathering, then, the first meeting might well start with the device—or game—which seldom fails to catch on, arousing interest and provoking discussion, of a series of carefully prepared questions, written on slips, to be drawn at random and answered by those present, one by one. In this case, of course, simple questions on the Bible, Church, and Church services would be chosen.

A venture on some such lines as these should have an assured future, kindling a new sense of fellowship in study, in which the laity would feel that they were partners with their parson, yet without too great dependence on him, in something which should survive his departure from the parish.

Once again, few would remember, but many would profit by read-

ing, if it is still available, a little book published some thirty years ago, by Mrs Luke Paget,[1] which called attention to "new ways" in women's organizations. She instanced among others the Women's Co-operative Guild as having done much to develop initiative and leadership by its method of democratic control and shared responsibility—making the group less and less dependent upon one or two outstanding people. Might not the venerable Mothers' Union—almost the sole survivor of parochial organizations in many parishes—renew its youth and greatly increase its influence if developed on these lines in the deaneries and parishes? As things are, where the parson's wife who is a born leader holds office for duration, and is followed by one without that gift of leadership, or a bachelor parson comes to reign, a crisis is likely; equally so, when a gifted lady of the permanent congregation takes office and holds office for years without anyone being trained to succeed her.

The fundamental job of the parson is to bring God to man and man to God. In a special sense he is ordained "not to be ministered unto, but to minister." But his ministry is a shared ministry. And his success depends quite as much upon what he leaves behind when he goes as upon what he does while he is in the parish—upon his having helped the permanent members of the local Church to shoulder and share in the Church's ministry.

E. S. G. Wickham.

OUR CONTRIBUTORS

Canon Pierce is Warden of St John's College, Winnipeg.

Mrs Paula von Mirtow is an Austrian, who has been studying at the Wistow Training Centre.

The Rev. J. G. Cox, formerly Professor of History at Christ Church College, Cawnpore, is now Chaplain of Horton Emergency Hospital, Epsom.

The Rev. E. S. G. Wickham, formerly Principal of Knutsford Test School, is now on the staff of All Hallows, Barking.

Have you considered the suitability of an annual subscription to Theology (12s. to S.P.C.K., Northumberland Avenue, London, W.C.2) as a Christmas present?

CORRESPONDENCE

"THE STUDY OF HEBREW"

To the Editor of Theology.

Dear Sir,

Your August number arrived this morning. My eye was instantly caught by the title "The Study of Hebrew" among the contents on the cover. I write at once to reinforce, from personal experience, what Mr Witton-Davies has said, but to add something about the

[1] *Studies and Discussions for the Women's Fellowship* (Longmans).

method which I recommend, though in this case without experience, for teaching Hebrew to ordinands and clergy.

Every day when alone I read most of my Psalms in Hebrew, and no commentary has ever helped me to enter into their meaning and spirit as this has done. I have also found that the Hebrew of the Psalter throws a wonderful new light on the New Testament. I had never before realized, for instance, how all the leading words in St John's Gospel come straight from the Psalms. Again, as Prof. Martin Buber is quoted as saying, the sound of the Hebrew, if one reads aloud, adds something curiously and indescribably impressive. I happen to have a Hebrew translation of the Prayer Book, and often use it for the Canticles. The refrain of the *Benedicite* is in Hebrew quite wonderful. So I very heartily agree with what Mr Witton-Davies has said, and I should like to make the following suggestions about method. I believe that the trouble with Hebrew is that we try to memorize in far too short a time its many grammatical rules and forms, and the time so spent is generally wasted, and for ordinands and clergy entirely unnecessary. Unless we are going to take academical examinations, we do not need to point unpointed texts or translate English into Hebrew. We only want to read the language, and for that we only need to recognize the forms when met with, a very different thing from being able to produce them accurately from memory. Over and over again I have tried to recapture my forgotten Hebrew by relearning the rules and forms, and every time I have given up in despair. But a few years ago I hit upon the direct method. I wanted to understand the metres of the Psalms and puzzled my way through Ps. xxiii, to find it, thanks to the English being so familiar, astonishingly easy. I went on with many others, not bothering about the grammar, of which I still remembered the general outline, but making full use of the Oxford Lexicon. This is the method I want to recommend: Teach students the barest outlines of the grammar but, to begin with, nothing more. Plunge them at once into reading not dull texts from prose books, but something they will enjoy and something with which they are already familiar, and will inevitably be constantly using. The Psalter is ideal for this, and I would undertake to say that no ordinand or priest who had once become familiar with the Hebrew of his favourite Psalms would ever allow himself to forget what he had learnt or fail to carry his knowledge of the language very much farther. The Psalter that I picked up to read Ps. xxiii was a little old one, long in my possession but never before used by me. It has a Latin translation opposite the Hebrew text. It was printed in 1688 to help in the training of Red Indian ordinands at Harvard. If that was thought wise and possible then it must surely be equally wise, and, with modern books like the Oxford Lexicon, far more possible, to-day.

✠ Richard Dyke Bombay.

Bishop's Lodge,
Malabar Hill,
Bombay, 6.
September 19, 1946.

"LAODICEA IN THE TWENTIETH CENTURY"

To the Editor of THEOLOGY.

DEAR SIR,

I am far away from the centre of the conflict discussed by the Rev. Frank Bennett and reviewed by the Bishop of Sheffield. But as a still hopeful lover of the Church of England, in whose service I spent twelve inspiring years in the diocese of London with Bishop Winnington-Ingram and Bishop Luke Paget as my directors, Dr Arthur and his brother Dr Armitage Robinson as my friendly instructors, and in regular contact with the mighty personality of Canon Scott-Holland, it is not unseemly for me to comment upon the controversy, especially as it represents the tendencies to-day here and elsewhere amongst Anglicans. Your own editorial in the October issue, affirming that there is something radically wrong in the flight back to a dogma and Bible study that induces pietism or absorption in religious interests, with little or no concern in the discussion of political or social questions, agrees with the general trend of the Bishop's criticism. The same tendency is observable in Eire amongst our younger theologians and scholars, who appear diffident in bringing to their ministry an effective concept of the sociological and intellectual message of the Gospel.

The problem was the central issue of the Conference on Evangelism at Cambridge in January last. Communication has broken down between the Church and the people, and how is it to be restored? At present we are speaking in a vacuum. "The first business of the evangelist is a sympathetic understanding of the thought-forms of the new age which is slowly coming to birth." "It is sheer waste of time broadcasting all the bishops if no one will listen," was Prebendary Welch's comment. Dr Oldham held that for a large section of our population all the documents on Faith and Order were sheer Greek. Canon Cockin, now Bishop of Bristol, insisted on "the giving of intellectual and moral elbow-room, through which truth was presented as something to be seen and not just swallowed, through which also the testing in experience of truth-claims could be made." Fr Groser declared that "the Church had missed her opportunity through and since the Industrial Revolution and could not recover it unless she was prepared to see how much life and activity outside her borders was inspired by the Spirit of Jesus."

Now I suggest that these cullings from speeches at Emmanuel represent the line of approach taken by the Bishop of Sheffield, and are indeed in keeping with our Lord's own method of appeal to the intelligence of His followers, and can be paralleled by the speeches of St Peter and St Paul recorded in the Acts of the Apostles. Furthermore, they represent the passion for intellectual sincerity and social righteousness which was the glowing heritage passed on to us from the nineteenth century by men such as Whately, F. D. Maurice, Kingsley, Westcott, and others, and used with effect by Frere and Gore and Waggett, in addition to those mentioned earlier in this letter; conscious though these teachers and evangelists were of the sharp tension between

the Church and the world, and ever loyal to Christian dogma, they presented their message in rational and persuasive language; they welcomed the scientific and sociological challenges of their period and had a large measure of success in keeping and recovering men for the Faith. If the tensions are sharper to-day the greater is our need for an understanding and patient love—"dogma with a persuasive love," Dr Hunter's policy—"intellectual and moral elbow-room to be tested in experience," asked for by Dr Cockin—"the Church prepared to see how much life and activity outside her borders was inspired by the Spirit of Jesus," demanded by Fr Groser. Here, surely, is our cue to-day, not alone typically Anglican but essentially Scriptural and Catholic. Unfortunately the whole problem has been confused by the crude interpretation of "Humanism" in the Report of the Church Assembly on Conversion, so awkwardly dedicated to our greatest Anglican and Christian humanist, Archbishop William Temple. Our younger evangelists will be well advised to study *True Humanism* by Maritain, that most distinguished French Catholic writer, before they repeat their absurd description of the Bishop of Sheffield as "a dangerous reactionary." And if the Rev. Frank Bennett, with his magnificent spiritual vigour, will, instead of fighting battles on fifty different fronts, concentrate on the present conflict engendered by the rigorism of the party system in the Church of England, he will establish a spiritual revolution that will bring untold blessings to the whole Anglican Communion in the years that lie before us. My impression of his book is, "C'est magnifique, mais ce n'est pas la guerre." As I look back to the glorious evangelism at the beginning of this century, carried on by Dr Winnington-Ingram's Council, whose members brought Catholic, Liberal, and Evangelical into a living and loving unity concerned solely with the salvation of souls, I long to see a recovery of their spiritual vision and action.

Yours, etc.,
W. C. Simpson.

St Bartholomew's Church,
Dublin.

BOOK REVIEWS

The Russians and their Church. By Nicolas Zernov. S.P.C.K. (Published for the Fellowship of SS Alban and Sergius.) 7s. 6d.

This is a history of the Orthodox Church of Russia which at once brings up to date the story told in the late Bishop Frere's pioneer work, *Links in the Chain of Russian Church History*, and, with a skill born of long practice on the platform and in the pulpit, brings that story home to the understanding of all who care for the union of the Churches or the peace of the world, however little they may affect the study of history in general or Church history in particular. It is told with constant and illuminating emphasis on the way that Russians, just because they are Russians, look at life and the great Christian facts which they share with the rest of the Christian world through Bible, Creed, Liturgy, Sacraments, and Ministry. That distinctly Russian

outlook is perhaps best characterized in the discussion, on pp. 107 *ff.*, of the two revealing terms *obraz* (image) and *obriad* (rite, ceremony). For, as has been well said, it is the cult of the ikon which, in the Orthodox Church, represents the Protestant, Evangelical *principle*, and the ikon is the pattern from which the inarticulate body of the faithful mimic, in communal life, the manners of heaven, in an acted prayer to become by the grace of God that which they imitate. Till this is seen the tale is a baffling one. We must learn what the Russians admire, and what they are trying to do, before we can hope to make sense of the way they behave—and endure. On pp. 177 *ff.* Dr Zernov, rather less happily, sums up the Russian attitude to life under the four heads of "universalism, sense of interdependence, humility and belief in resurrection." Say rather "the search for the whole, the corporate conception of personality, the sense of the frailty of flesh, and boundless trust in God reaching out over the grave," and it becomes clear how these Christian values are but the enrichment of Hebrew, Old Testament attitudes, and how they, in their turn, are transformed in the Communist outlook.

The story Dr Zernov has to tell falls roughly into five chapters, each two hundred years long, each marked by the ascendancy of a single city. From 1000 to 1200 it is Kiev; from 1200 to 1400, the period of the Tartar yoke, Novgorod the Great; from 1400 to 1600 Moscow, yielding, midway between 1600 and 1800, to St Petersburg, only to regain its position, in 1917, midway in the phase now ending. In the first period—traditionally in 988—Russia made the choice that was to dominate its history and took its Christianity, and such culture as barbarians, in the strict sense, could take in 200 years, from Byzantium. Constantinople appointed the Metropolitans of Kiev, and normally appointed Greeks. This was to invite the jealousy of Latin Europe. Swedes, Germans, Poles, and Lithuanians, in whom Christian Russia might have expected allies, proved more implacable enemies than the heathen, and later Moslem, Tartars, and St Alexander Nevski's victory over the Teutonic Knights at Lake Chud in 1242 bulks as large in Russian memories as that inspired by St Sergius of Radonej and won by St Dmitri of Moscow over the Tartars at Kulikovo Field in 1380. The Tartars, St Sergius, and St Stephen of Perm between them made monasteries rather than dioceses the citadels of Russian Christianity.

The crucial period was the third. Russia, disappointed in the Latins, at the Council of Florence felt that Christendom had been betrayed by the Greeks and, with the fall of Constantinople in 1453, that she had inherited the vocation of Byzantium. Ivan the Great took the title of Tsar, Cæsar, in 1480, and in 1589 Moscow became a Patriarchate. Russia, like Tudor England, claimed to be an Empire; and under Basil III and Ivan the Terrible, her Henry and Elizabeth, suffered a princely reformation, like the English precipitated by a royal divorce, prepared by an inward "schism," that between Possessors and Non-possessors, parallel to that which Wyclif and Langland attest here, and preluded by wholesale closure of the monasteries. The Unia of 1596 had the same hardening effect as the Bull of 1571.

The Russian "reformation" had been wholly Erastian, and in consequence the Time of Troubles which preceded the election of Michael Romanov in 1613 did not, like our Civil Wars, lead to schism, which awaited the advent of the Patriarch Nikon, the Russian Laud, in 1652. The burning of the priest Avvakum sealed the schism of the Old Believers at the same moment as the dispossession of our own Nonconformists, and it has been as lasting. Peter the Great put the Patriarchate into commission with his Holy Governing Synod and its lay procurators just at the time the English Convocations were suspended, and his muzzling of the Church was even more complete, for not till 1882 was the Church free to open so much as a parish school, and no Church Council met to elect a Patriarch till 1917.

The Church in the eighteenth century, when the great Catharine starved to death an outspoken bishop, perforce went underground, and piety tended towards pietism, from St Tikhon of Voronej (1724-1783), a Russian William Law, through St Seraphim of Sarov (1759-1833), a Russian John Wesley, to Father John of Kronstadt (1829-1908), the Russian General Booth. As in the West, the gospel followed and in the end outstripped the flag, with heroic missionaries like Glukharev in Siberia (1782-1847), Bishop Innokenti in Alaska (1797-1879) and Bishop Nikolai in Japan (1836-1912). While Procurators like Galitsin under Alexander I, Protasov under Nicolas I, and Pobiedonostsev under Alexander II, Alexander III, and Nicolas II sought to harness the Church to purposes of State, the French Revolution released the same forces of freedom in Russia as elsewhere. Pushkin, though he read Coleridge, did not live to be the Coleridge of the Russian Church revival. The bishops being gagged, Pusey, Maurice, and Westcott find their counterparts in laymen, Khomiakov (1804-60), Dostoievsky (1821-81), and Soloviev (1853-1900), and the survival of the Petersburg Empire till 1917 meant that the fruits of their work are still to gather.

The lot of the Church in Russia under a régime which allowed it freedom to worship, but not to preach or teach, or till recently even to train clergy or print service books, was reflected in the emigration. Patriarch Tikhon in 1923 condemned the émigré Karlovtsi Council set up in 1921. Metropolitan Evlogii deferred, Metropolitan Antonii did not. Patriarch Sergius in 1927 demanded of the émigrés a pledge of loyalty to the Soviet State. Metropolitan Evlogii refused it, and put himself under the jurisdiction of the Ecumenical Patriarch. His recent lamented death has opened both differences anew. But meanwhile the emigration has ended the age-long isolation of the Russian Church from Western Christendom, and from this point of view the Russian S.C.M. Conference at Pserov in Czecho-Slovakia in 1923, and the Anglo-Russian conference at St Albans in 1927, at which Bishop Gore, Bishop Frere, and the late Fr Sergius Bulgakov founded the Fellowship of SS Alban and Sergius, deserve all the emphasis that Dr Zernov gives them.

P. J. Thompson.

Magdalen College,
Oxford.

THE ANGLICAN INTERPRETATION OF THE FOURTH COMMANDMENT. By R. P. McDermott. S.P.C.K. 6d.

The Christian remnant in this country, seeing the muddy waters of secularism that have submerged the Church's holy days threatening to overwhelm the Lord's Day also, naturally feels itself bound to resist the encroachment. But because it has given small study of late to the theological foundations on which the sanctification of Sunday rests, it lacks strategy; its disquiet issues in sporadic campaigns against Sunday cinemas and the like—campaigns that, when they are unsupported by coherent doctrine, provoke misunderstanding and resentment. For instance, when a certain town councillor, who is also an officer of the Salvation Army, raised his voice against the introduction of "a Continental Sunday," another councillor asked what could be more Continental than a "third-rate brass band tramping up and down the township on Sundays." It is evidently time to seek principles more fundamental than the distinction between "English" and "Continental." And this Mr McDermott does, most opportunely, in his useful paper on Anglican interpretation of the Fourth Commandment in the sixteenth and seventeenth centuries.

How far does this commandment bind under the New Covenant? Various answers were given in the period of which Mr McDermott treats. They may be summarized thus:

(1) That, the specific appointment of the seventh day excepted, the whole commandment pertains to the natural law, and therefore continues in force for ever.

(2) That the commandment belongs to the natural law only in so far as it demands that adequate time be given to God; but the precept of rest on one day in each week is positive divine law of perpetual obligation.

(3) That only the natural-law duty of giving adequate time to God remains in force, the specific precepts of the commandment having been abrogated in Christ as merely ceremonial and typical. The institution of the Lord's Day does not depend directly upon the commandment at all.

Mr McDermott maintains that, in contrast with the Westminster Confession, which expresses the second opinion, the formularies of the Church of England and most Anglican divines of repute adopt the third. And I think that, broadly speaking, he is right. But I would suggest some qualifications.

First, is it correct to say that Hooker, who differs from the other divines quoted in this essay in holding that the command to observe one day in seven still binds, regards it as a positive precept? "The moral law," he says, requires this observance (V. lxx. 9); and "moral law" is usually synonymous with "natural law." I think he is an exponent of opinion (1) rather than of opinion (2).

Secondly, there should surely have been some mention of the great Lancelot Andrewes, who, in his *Pattern of Catechistical Doctrine*, denies that the Fourth Commandment is ceremonial on the grounds (*a*) that the sabbath, like marriage, existed from the beginning, and (*b*) that "the decalogue is the law of nature revived," and "it were not wise

to set a ceremony in the midst of moral precepts." William Nicholson too, in his *Exposition of the Catechism*, says that "equity" requires the sanctification of one day a week.

Thirdly, I think Mr McDermott minimizes somewhat the extent to which the precept of the sabbath *rest* was applied to the Lord's Day. The King's Book, for instance, says, "We be bound *by this precept*, at certain times, to cease from bodily labour and to give our minds *entirely and wholly* unto God." The rest was not understood in any negative sense, to be sure. The woman who told the visiting parson that "her husband was such a good man: he never stirred out of the house on Sundays" would have had short shrift from divines who fully endorsed the kind of program enjoined by Canon XIII. But it was a rest that must have left those who faithfully observed it scant time for amusement.

Criticisms of detail apart, we are indebted to Mr McDermott for a valuable paper; and to my mind its value lies not least in the proof it affords that for help in mending our teaching and practice we shall have to go, as usual, behind the controversies of the sixteenth and seventeenth centuries, and behind the Middle Ages in which the seeds of those controversies were sown, to the tradition of the early Church.

G. B. Bentley.

Vicars' Court,
Lincoln.

J. R. Green. By W. G. Addison. S.P.C.K. 6s.

There are those to whom the name of Edward Augustus Freeman is coming to sound only like an echo from a rapidly receding past, though the fame of Stubbs is still celebrated, if hardly with the same insistence as half a century ago. Such folk will wonder at the zest with which Dr Addison seeks to extol the achievement of J. R. Green. However, whole-hearted enthusiasm is no bad introduction to the treatment of a subject, and this slim little volume of a hundred pages presents a story which is well worthy note. After all Freeman's *History of the Norman Conquest*, Stubbs' *Constitutional History of England*, and Green's *Short History of the English People*, each in its way is a landmark in English historical writing, and if the last owed much to the stimulus of the studies of the others it had an individuality which to many of us has given it a lasting appeal of its own, different in kind from that which belongs to the other two. This does not mean that readers of these pages will necessarily, or even probably, feel convined like their author that Green "lived long enough to justify Grant Duff's prophecy that if he lived he would become the greatest English historian since Gibbon." Nor is the dubitandum to be resolved by the light-hearted question: If not Green, then who? which might form the theme of a scintillating historical argument.

The details of Green's career and the heroic struggle with ill-health which clogged his efforts are described with perhaps as much fullness as the scale of the book allowed if space were to be reserved for an account of what is in effect a very remarkable, if uneven, output of work. There are forms of phrase in regard to Stepney which Green himself

would hardly have used, and the circumstances which led up to the beginning and ending of the Lambeth episode and Green's abandonment of his clerical status, if dealt with at all, needed perhaps fuller treatment. It is a curious fact that of Stubbs' librarianship, so far as it affected the library, not himself, the only evidence is a manuscript list of recipients of Lambeth degrees and an entry in a book made by W. Oxon. that he borrowed it forty years ago and now returns it. Of Green's tenure as his successor the only sign was a draft scheme in manuscript for the *English Historical Review* (destroyed with the rest of the contents of the librarian's bureau by enemy action during the late war), and a beautiful bronze reproduction by Mr Newlandsmith, presented by Mrs J. R. Green, of the Macmillan medallion. It would be tempting editorial patience, perhaps, to adduce specimens of the entertaining fare provided in the volume, but one may be offered as an *apéritif*: "It is at least a safe prediction that in another half-century teachers, dons and professors will be remarking that historical scholarship had made great advances since Trevelyan and that his *History* is vitiated by its author's pathetic adherence to the dogmas of an insular Manchester Liberalism, already a-dying when he wrote." Yet we doubt if that be the impression usually left by reading the work of one who is acclaimed in the same paragraph as "a great master of English history and of English prose."

Claude Jenkins.

Oxford.

"Four Quartets" Rehearsed. By Raymond Preston. Sheed and Ward. 5s.

With all acknowledgment of the author's good intentions, this little book is to be noticed because of the opportunity of asking ourselves what kind of "elucidation" Mr Eliot's latest poems require. In *East Coker* occurs the sentence: "The poetry does not matter." What does it mean? The poet, in his short essay entitled *Dante* (1929), devoted a few pregnant but all too scanty sentences to summing up as it had struck him the essential *poetic* achievement in *The Divine Comedy*. Dante's verse is so wholly concerned with the matter that the manner, the poetry, is, as it were, transparent like glass. The reader beholds the object, the matter, directly through it as if there were no verbal medium. It was only to be expected that Mr Eliot himself should be striving to write poetry of the same transparent quality. As he said in the passage from an unpublished lecture which Mr F. O. Matthiessen quoted in *The Achievement of T. S. Eliot*, he seeks to reach beyond poetry as Beethoven in his last quartets sought to reach beyond music. To us, who, through the accident of our particular temporality, have been unwittingly drugged with romanticism, with a doctrine of the prophetic power of the purple patch, and with a Europeanized Hinduism extolling nebulous exaltation, the nature of the achievement can hardly be obvious. Fundamentally, then, the poetry is what leaves us in the presence of *Four Quartets* all at sea. Let us only be made to understand clearly the character of

the poetry, and any additional clarification of its "meaning" may be trusted to follow of itself. Such is our need.

Of the nature of the need Mr Preston evidently has some inkling. He begins by quoting Mr Herbert Read on "a search for a form for the long poem which is not merely a continuation of the same thing more or less indefinitely (blank verse, rhymed couplets, etc.), or an addition of identical units (a sonnet sequence), but a poem on the analogy of *the Quartet in music*, with separate movements, form within the form, diversity within unity." Later on he himself says: "If you are trying to say anything which is at all difficult to express, plain speech is inaccurate—imprecise as an expression of thought, crude as an expression of feeling. It requires qualification, which frequently in Eliot takes the concentrated form of paradox; it may be further concentrated and enriched by such means as ellipsis, anaphora, and even play on words; and its tempo, pause and stress can be made to convey nuances of meaning through a controlled interaction of syntax, line-division and punctuation. . . . [The technique] may even be said to be, in this poetry, a moral matter; for it means making currency equivalent to goods—although, absolutely, it is only the goods that matter." But these remarks, and others to the same effect, are mere generalization. They amount to no more than a fumbling with the problem. Moreover, there is not much of them. Mr Preston's "commentary" consists almost entirely of "explanation," an explanation of the "meaning" of each of a succession of passages which he has selected. The book is closed with a feeling of disappointment, with the feeling that some earlier writings to which he refers—Miss Helen Gardner's essay "The Recent Poetry of T. S. Eliot" (1942), and an article by Mr D. W. Harding and some correspondence in *Scrutiny* (1943)—are perhaps more helpful than he has succeeded in being.

Montgomery Belgion.

Peterborough.

Pens Under the Swastika: A Study in Recent German Writing. By W. W. Schütz. S.C.M. Press. 5s.

A Jersey Country Parish During the Time of Occupation. By "Watchman." S.P.C.K. 6d.

As foreign correspondent for a Swiss paper during the war Dr Schütz had unusual opportunities for listening to whisperings inside his native Germany, and from what he heard he became convinced that under the strongest totalitarian terror a "bastion of the spirit" remained which was "cut off from the outside world" but never captured. There two traditions were kept alive, the classical and the Christian. We are offered specimens of each. Amongst the latter some of the pulpit utterances will already be familiar to English readers; but their effect gains by accumulation and they are vividly supplemented, notably from a book of war-time meditations written by a soldier, *Anweisung zum Leben* by Ernst Steinbach. Most of the humanist illustrations will be news: reprints of the ancient classics

and of *Hamlet*, some in bilingual editions; new biographical studies, particularly "of the men who stood at the beginning of the decline of their countries"; novels which were in fact political documents. These publications attacked the Nazi regime obliquely. Dr Schütz describes them as "camouflaged literature" in which a double ruse was adopted to deceive the Gestapo. To all appearances a past period (as in the biographies) was being discussed—or no period at all (as in the case of the mythical *Auf den Marmorklippen* of Ernst Jünger) —and a peculiar style, brief and sparing, in contrast with the "spate of words" of Hitler and his gang, conveyed to the initiated the secret meaning of resistance.

The author points out that the significance of such books and sermons is difficult for members of "a liberal democracy" to grasp: "one has to approach this field in exactly the same manner and with the same methods which any historian would use to explore a distant and unknown period of history." Nevertheless, he leaves much unsaid. This camouflage was an attack against Nazism, but what of its attitude to militarism? These preachers predicted defeat, but was it to be punishment for making war as well as for making Nazis? Our own men in battle and our friends in occupied territory have told distressing tales of the paradoxical marriage between art and atrocities inside German minds. And most alarming is the remark of a Confessional pastor to Dr Schütz last year: "Most of the young people to-day are no longer Nazi. Nazism was literally knocked out of them. But they are nothing else either."

"Watchman" covers the same years from a parochial, even domestic, angle. His is a brave and quiet story which will be a help to church-people who sometimes wonder what may be the use of "just carrying on." Perhaps the greatest of his anonymous heroes is the old retired priest who, when the Germans approached, unpacked his trunk and remained as "acting Rector" amongst "a Rectorless people."

W. W. S. March.

King's College,
London.

SHORTER NOTICES

The Priest's Vade Mecum. Edited by T. W. Crafer. S.P.C.K.

The Guild of St Raphael is to be congratulated on the production of this excellent Manual for the Visiting of the Sick. Its purpose is to provide a modern *Pastor in Parochia*, in part at least, reflecting the at once new and primitive Christian attitude to sickness, not as a direct visitation of God, but as an occasion for exercise, in response to prayer, of His power in the healing of the soul and, not infrequently, of the body also. "Evil is never God's will for anyone, pain sometimes may be." Its basis therefore is not the Visitation Office of 1662 but of 1928, the printing of which, nevertheless, absurdly enough at this time of day, could not be permitted. The two Offices for Holy Unction and the Laying-on-of-Hands, sanctioned by both Convocations, however,

appear, together with much wise and beautiful instruction for the sick and dying, including children, and appropriate prayers and Bible passages. Every good priest and lover of souls would rejoice to have this humbling and at the same time inspiring book. Only two minor criticisms suggest themselves, with which the authors would doubtless agree. Apart from the more formal Offices, many sick people are likely to be helped by the use of the first person plural in the prayers, the priest praying *with* the sufferer; and there are many—too many, alas!—to-day who will need much simpler and shorter prayers than some here provided.

G. E. P. Cox.

Back to the Bible: Some Vital Issues. By Cuthbert Lattey, S.J. Burns Oates and Washbourne. 5s.

I used to think that the Roman Catholic Church might have something to teach us in the re-establishment of the theological authority of the Bible. I have now come to the conclusion that she has not, with regret in that the common use of the Bible between separated Christian communions would be a great blessing. Fr Lattey has written this book for non-Catholics, and begins rightly with theological presuppositions. The Christian must certainly approach the Bible with the presupposition that it is an adequate vehicle of God's saving revelation of Himself in which he himself believes. But this presupposition ought not to prevent him from letting the history speak for itself. But if, with Fr Lattey, this Christian presupposition includes belief in an infallible Church which has already declared authoritatively in detail upon the contents of the Bible, there is little scope for genuine historical inquiry. I gather from Fr Lattey that, whatever sources Moses may have used, the Pentateuch as a whole belongs to the Mosaic period, that Matthew and Luke did not use Mark as a source, that there is no evidence for such a collection as Q, and that Hebrews is Pauline at least in the wider sense. But it ought to be quite clear that the non-Roman Catholic scholar is not going back to this. Only in a genuine interaction between historical and theological study is there a way forward. If Fr Lattey had expounded more, instead of giving us the dry bones of a rigidly limited biblical criticism, we might have learnt more. As it is the book is of no value at all.

H. Cunliffe-Jones.

Bradford.

The Defence of the Gospel. By Douglas Edwards, C.R. Centenary Press. 5s.

This was the Lent Book chosen by the Church Union for 1946. Many modern Lent Books make rather heavy reading, and one is inclined to wonder what the faithful who still maintain the practice of reading "something serious" in Lent can be expected to make of them. One of the advantages of Fr Edwards' book is that it is not difficult to read, yet it does not shirk theology. His book is an exposition of St Mark's gospel, and he begins by taking us back to the crossing of the Red Sea by Israel in flight from bondage. This is exactly where

an exposition of the gospel ought to begin; not with the birth of our Lord but with the birth of Israel as the chosen people of God. The exposition succeeds in making clear that the events which St Mark narrates in so matter-of-fact a manner are really endowed with eternal significance as the central part of God's great plan for the salvation of the world.

Ephesians—Colossians. By Bede Frost. Mowbrays. 8s. 6d.

Fr Bede Frost has written this book in the conviction that a return to the New Testament is essential on the part of professing Christians in our day. So he has presented us with a dogmatic and devotional commentary on two of St Paul's later epistles, Ephesians and Colossians. We have outlived the day when it was necessary to protest against the dogmatic approach to the New Testament, and the ordinary reader need find nothing to fear in a dogmatic commentary; indeed he will probably find it much more to his taste than one which confines itself to a discussion of critical and linguistic problems. Certainly this is true in the present case. The author has endeavoured to relate his discussion to contemporary problems, and his book points the way to the kind of interpretation of Scripture which is much needed at the present time. By taking these two epistles together something of the breadth and inclusiveness of St Paul's thought is revealed; from the exalted exposition of the deity and creative activity of Christ in Colossians we pass to the great scheme of redemption outlined in Ephesians when all things shall be gathered together in one in Christ.

The Post-War Preacher. By Canon A. E. Simpson. Mowbrays. 2s.

Canon Simpson is convinced that preaching ought to be a factor of great importance in the life of the post-war church. He is right, I think, in maintaining that preaching has fallen on evil days in the Church of England. It is time that the sermon was restored to its ancient position of dignity and a great deal more care given to its preparation and delivery. This book is largely a practical exposition of the art and technique of preaching and sermon writing, and one can say of it that seldom has so much good advice and common sense been packed into so small a compass. Both the beginner and the experienced preacher will learn much from what it has to say.

The Meaning of the Cross. C. M. Chavasse, Bishop of Rochester. S.P.C.K. 6d.

Into this small pamphlet the Bishop of Rochester has packed an enormous amount of theological argument and devotional exposition. He is writing in favour of an objective view of the Atonement, and the crux of his argument is that the cry of dereliction which escaped from our Lord's lips on the cross is the expression of the awful sense of alienation from His Father which the Saviour felt as He bore the burden of the sins of the world.

Grace. By Joseph Barker, C.R. Dacre Press. 3s.

This book is one of a series edited by a committee of members of the Community of the Resurrection at Mirfield, and one cannot help commenting on the high quality of its production and printing in these days of austerity. Fr Barker handles the subject of Grace in a clear and simple fashion. It is made clear that Grace is altogether a personal matter; nothing less than God Himself entering into the life of Man. Grace is not an infringement of man's freedom but really a restoration of his essential liberty. These are the things which need to be said about Grace, and this book says them with a commendable freedom from the technical language which usually attaches itself to this subject. From the biblical point of view, however, the book is weakened by a failure to make sufficiently clear the connexion between the doctrine of Grace and the redemptive activity of Christ.

J. H. Jacques.

Pentrobin.

Yet Trouble Came. By Joseph Barker, C.R. Dobson. 1s. 6d.

This is an attempt to help (Christian) people to face trouble. Its best chapter describes the song in the furnace which may, under God, develop out of the initial cry of human anguish. But this is not the whole of the Christian answer; and we wait in vain for anything about the creative use of adversity, about the ministry of reconciliation through the filling up of the sufferings of Christ, or about Kierkegaard's "pinch of spice"—a conviction which can draw the sting of meaninglessness from so much individual calamity.

It is difficult to imagine a pamphlet less likely to help the type of persons for whom it is written—those "whom life has treated so harshly that they hardly care whether they live or die." Singularly unexistential in approach, it packs in a lot of third-personal theology, indifferently related to the theme, unintelligible to those who do not know its terms, and platitudinous to those who do.

J. A. T. Robinson.

Bristol.

Arthur Schopenhauer, Philosopher of Pessimism. By Frederick Copleston, S.J. Burns Oates and Washbourne. 12s. 6d.

Schopenhauer was a pessimist, not merely relatively, but in an absolute and metaphysical sense. For him, life was the product of a blind, self-contradictory "Will." Pain and evil were therefore the positive, and good and happiness the negative, elements in life. Ascetics might escape out of this godless dark into a rather Indian Nirvana, and brief moments of oblivion might also be attained by means of art, especially music, which Schopenhauer regarded as the highest of the arts.

Father Copleston gives us an account of Schopenhauer's life, and a very full summary of his views, accompanied by refutations, criticisms, and appreciations. He writes from the point of view of a Thomist, and writes clearly and pleasantly, and with a broad Christian charity.

The reviewer is too ignorant of philosophy to be able to pick any

holes. He can only hint that perhaps one with a more Pauline doctrine of original sin might have appreciated better Schopenhauer's analysis of the groans and travails of all creation. And he freely confesses that this is a brilliantly competent piece of apologetic—if apologetics are of interest to the reader.

Interpreters of Reality. By Gwilym O. Griffith. Lutterworth Press. 5s.

After reading *Racialism and Christian Faith* we concluded that Mr Griffith was a proper dyed-in-the-wool Barthian. But this book, regarded from a rigidly Barthian point of view, seems to reveal him as a backslider down the slippery, if primrose-starred, path of Natural Religion, a Brunnerite, or worse!

But neither this nor the use of that slightly malodorous word "Reality" need blind us to the fact that Mr Griffith is a stimulating writer, with a delightful clarity of intelligent, if not profound, thought, and a pungent brilliancy of phrase, and that he applies some of the Neo-Orthodox categories in new fields.

Mr Griffith's object is to study Heracleitus in his contemporary setting, to show how in certain respects he anticipated Christian doctrines, to prove that the failure of ancient Greek civilization was a moral failure with lessons and warnings for our day, and to appeal for a recognition of the "Tao" or moral law common to humanity.

To Thomists and other Hellenists Mr Griffith will probably seem rather too Barthian. So maybe he is orthodox in a Chestertonian sense. Anyhow, we hope he will soon take up his pen again.

C. W. Quin.

Killinagh Rectory,
Co. Cavan.

Le Mystère du Salut des Nations. By Jean Daniélou. Editions du Seuil, Paris. Fr.75.

Le Fondement Théologique des Missions. By Henri de Lubac. Éditions du Seuil, Paris. Fr. 50.

These are the first two books of a series entitled "La Sphère et la Croix." Produced by Éditions du Seuil, 27 Rue Jacob, Paris, VIe.

Fr Daniélou's contribution is a refreshing breath of air from France. If the reader can imagine a Jesuit appreciating Niebuhr's *Beyond Tragedy* and D. R. Davies' *Down Peacocks' Feathers*, enriching them, and then expounding a theology of missions, he can have an idea of the contents of this book. It might be called a short treatise on nature and grace in relation to evangelism in Europe and the East. The author faces squarely the problem of natural knowledge of God in Eastern religions, and begins a treatment of *extra ecclesiam nulla salus* from the right angle. The Church has an inferiority complex, he says, *vis à vis* Marxism because it does not proclaim sufficiently the cosmic implications of its gospel—"We must not adapt ourselves to Marxism, but we must take account of the spiritual experience of

which Marxism is born" (p. 91). This is the frame of mind in which he is able to see the positive contributions of both Barth and Eastern orthodoxy; likewise "ce qui doit vivre" in Hinduism and Islam. It might be argued that Fr Daniélou commits himself too unreservedly to the theory of progressive revelation in chapter ii, but perhaps he redresses the effect by what he says elsewhere. The book is punctuated with telling phrases such as, "la laïcisation de la Jérusalem céleste" (p. 24), against which he warns the Western Church. There are excellent additional notes on Orthodox and Protestant eschatology, the eschatological significance of the conversion of the Jews, and sin against the Holy Spirit.

Fr de Lubac's volume contains the substance of two lectures given at Lyons in 1941, which he opens by expressing the need of a "dogmatique des missions"—a sort of aisle, as he puts it, added to the great edifice of Catholic doctrine. As we should expect from this author, he plunges deeply into the doctrine of the Church, and presents the reader, for instance, with a bold realized eschatology of the Church. In a passage on the world mission of the Church in the Old Testament he says that the apparent confusion between individual and nation in the servant poems is due to the fact that the Holy Spirit does not there make a separation between Christ and the Church. The writer addresses himself bravely to the dilemma of rigorism and laxity in relation to missions. The second part begins with an interesting, though perforce incomplete, account of the triumph of missionary movements over exclusiveness in the churches of the Reformation. Fr de Lubac then proceeds to answer, with much profundity, questions of the type raised, *e.g.*, in E. Stanley Jones's *The Christ of the Indian Road*; here he makes notable advances from the narrow latinism of, *e.g.*, Duchesne and Guéranger. The second lecture ends with an exposure of the errors of racialism which has not been put out of date by the fall of Nazi Germany. There is an additional note, with an emphatic though positive criticism of Kraemer's *The Christian Message in a Non-Christian World*. Incidentally, the footnotes throughout the book make up a guide to what must be a large proportion of modern French missionary literature.

Azariah of Dornakal. By Carol Graham. S.C.M. Press. 6s.

The Return to Japan. Report of the Christian Deputation to Japan, October-November, 1945. Friendship Press, New York. 25 c.

The literary qualities of *Azariah of Dornakal* are not great, but it contains a most heartening life story of one of the greatest Christians of this century. The very appointment of Bishop Azariah shows a spiritual fecundity in the Indian Church which is lacking in this country. We who live for the most part in a decadent urban civilization must approach with great respect the work and projects of this Church, which is growing in a society in which all that is natural, local, and rural is uppermost. The writer describes the bishop proclaiming the Gospel in an Indian idiom yet all the time being keenly aware of the danger

of syncretism; she also portrays Azariah's political sagacity and his forbearance in the face of continued Christian disunity. To read this biography should make opposers of the South India scheme more humble and its supporters more critically discerning.

The Return to Japan is a report made by an unofficial body of observers to the American Federal Council of the Churches and Foreign Missions Conference. The document, which is dominated by liberal democratic notions, besides stressing the physical needs of the Japanese people has little of importance to say. It fails to take into account the idea of the mystical body of the Japanese race under the headship of the emperor which is so firmly established in the minds of the Japanese people, and which might be the chief contribution of that nation to the universal Church. The crowning achievement of the Christians in Japan during the war, we are told, was the establishment of the "United Church of Christ"—which, however, excluded the Anglican communion, the Pope's church, and the Seventh Day Adventists. "There are eight departments" of the "United Church"—"General Administration, Evangelism, East Asia, Doctrine (now abolished), etc." Without any regrets, apparently!

J. C. S. Nias.

Northolt Park.

Christianity Rightly So Called. By Samuel G. Craig. Presbyterian and Reformed Publishing Co., Philadelphia. $2.00.

Without much sparkle, but in language intelligible to the laity he hopes to reach, Dr Craig expounds rather than argues. "Christianity is that ethical religion that had its origin and that has its continuance in Jesus Christ conceived as a God-man; more particularly it is that redemptive religion that offers salvation from the guilt and corruption of sin through the atoning death of Jesus Christ and the regenerating and sanctifying influence of the Holy Spirit." The book betrays its American genesis, positively, by the vigour of its anti-Unitarian polemic, and negatively, in its totally ignoring the Church—except when Dr Craig defends "the Church doctrine of the Bible"; by which is here meant a view which answers moral difficulties ("Imprecatory Psalms, substitutionary atonement", etc.) with a defiant flourish of "retributive justice" (p. 219); and critical difficulties by asserting that as yet there are no "assured results". But in spite of defects it is the kind of straightforward exposition of fundamentals which those who hear many sermons tell us the clergy seldom deliver.

Wilfrid Browning.

Hawarden.

Growing Up in a Modern Society. By Marjorie Reeves. University of London Press. 4s. 6d.

This is the second volume of a new series published under the general title "Educational Issues of To-day." In the first three chapters Miss Reeves analyses the function of education as the equipping of the child to take his or her place as a member of society, with the inevitable tension between adjustment to the traditional pattern of life in a

community and the constant call which comes to individuals "whether in the name of Truth or God" to transcend the claims of the community to which they belong. The educators of the young are not only those who actually teach in school, but all adults in the community for whom personal contact involves the inevitability of influencing, for good or bad, those younger than themselves.

The second half of the book is concerned with the various communities which make demands upon the child and adolescent—the family, the neighbourhood, the school with its "clash of philosophies," the form of employment undertaken when the child leaves school, and the importance at this stage of well organized youth movements. The adolescent must be trained to accept responsibility for local and national government, and in such a manner potential powers of leadership in the community may be developed. To those who accept the call, the greatest of all communities is the Church, transcending all barriers of age and sex, offering to youth the greatest opportunity for service which this life can offer.

Two points remain to be noted in a good book. While Miss Reeves makes an excellent point about the function of the school in the matter of religious instruction, she tends to do less than justice in the first two chapters to the school-teaching profession. Few members of a school staff have so little imagination as to assume that "the forty children sitting so placidly in rows at school are forty uniform and empty containers waiting to be filled with a standard educational mixture." Nor is the School Certificate examination an example of "education *in vacuo*" (Miss Reeves has been caught by the tread of the anti-examination tide over this point). But it is to be hoped that the rest of the series will maintain the standard set by this volume.

WREXHAM. M. S. DAWSON.

In Pursuit of Justice. By Alice Cameron. S.C.M. Press. 8s. 6d.

By the death of Hugh Lister the Church of England lost a priest who must have been singular in his power to bridge the gap between the Church and the large number of her flock engaged in industry. Lister resigned his post at the Eton College Mission in Hackney Wick in order to meet the crying needs of the workers by giving his whole time to organizing Trade Unions, though he continued his priestly work in an honorary capacity. At the outbreak of the war his method of working led logically to his enlisting as a combatant in the Army, and resulted in his death in action in 1944.

Those who read Miss Cameron's article about Lister's work in Hackney in *The Christian News-Letter* in 1944 will read this book eagerly, but with some disappointment. There she sketched the gap and the bridge with penetrating lines; here she certainly shows us more of the bridge, particularly of one end, but the lines are less clear. Miss Cameron writes avowedly as the scribe of a group of Lister's Trade Union friends, and the book is described as a joint production. The stories which it tells of the difficulties of organizing unions amongst ill-paid, insecure, and non-skilled workers in factories where stewards were immediately victimized, of interviews with managers, of strikes,

successful and unsuccessful, are all first-class evidence of Trade Union life from the inside. The material is good enough to be readable in spite of the depressing style, which might have been taken straight from the branch minute book.

The picture of one end of the bridge, the workers and the Union branch, is clear enough, but the flat style makes it difficult to see far beyond. Lister himself appears as a trusted and skilful leader, with a touch of genius as a pamphleteer; his success was plainly due to his real pastoral care for the workers and his vision of the way Trade Unions could show people that they were members of one another. There are shadows in the picture of the Union, however, which might well have been better illuminated. There are little disagreements between Lister and paid Union organizers, the problem of co-operations with other unions (Lister belonged to the Transport and General Workers'), and the recurrent problem of those who do not see anything more in Trade Unionism than safeguarding their own pay packet. In a book entitled *In Pursuit of Justice* more light on these problems of effecting social justice would have been welcomed, for at this time the issue lies very largely in the hands of the unions, particularly the Transport and General Workers' Union.

Miss Cameron is obviously at pains to show the Christian inspiration of Lister's work. Yet the slight reference to the theological considerations lying behind his strategy, let alone the pastoral conclusions dictating his tactics as a priest in secular occupation, are so superficial that it might lead to the false impression that Lister was a type of popular, unorthodox, and rather worldly parson. In fact, he was obviously a true priest, a man of prayer, pastoral care, and sociological insight. The real Christian strategy behind his work as a Trade Unionist and a combatant officer remains hidden, and raises acute questions to which we long for an answer, and which we feel that Lister might have been able to give.

CAMBERWELL. J. H. CHURCHILL.

The Friends of Little Gidding.

Copies of this leaflet are now available; if members will kindly instruct Mr A. L. Maycock, 48, Hinton Way, Great Shelford, Cambridge, he will supply further copies (please state number required) for distribution or will send copies to any person suggested.

The newly appointed Executive Council feel that the time has now come to make the society and its aims more widely known, so that anyone likely to be interested may receive information and be given the opportunity of joining.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

A.P.C.K. (Dublin): *Evangelism through the Church of Ireland* (4d.); *Preparing for a Mission* (4d.); *Following up a Parish Mission* (4d.).

GEOFFREY BLES: *Natural Theology* (Dr Emil Brunner's *Nature and Grace* and Dr Karl Barth's reply *No!* translated by Peter Fraenkel) (6s.).

CHALLENGE PRESS: Jorian Jenks, *The Country Year* (3s. 6d.).
CAMBRIDGE UNIVERSITY PRESS: W. E. Tate, *The Parish Chest* (21s.).
CHURCH HISTORICAL SOCIETY (Philadelphia) : George E. DeMille, *A History of the Diocese of Albany, 1704-1923* (n.p.).
J. CLARKE: H. H. Rowley, *The Re-Discovery of the Old Testament* (10s. 6d.).
CLOISTER PRESS (U.S.A.): C. C. Roach, *Preaching Values in the Bible* ($2.50).
COUNCIL FOR THE CHURCH AND COUNTRYSIDE: *Occasional Paper—Harvest and Other Matters* (1s.).
DOBSON: Daniel Halévy, *Péguy* (12s. 6d.).
ECCLESIOLOGICAL SOCIETY: B. R. Leftwich and J. Summerson, *The Church and Parish of St Nicholas, Deptford* (3s. 6d.).
EPWORTH PRESS: Christopher R. North, *The Old Testament Interpretation of History* (10s. 6d.).
EXECUTIVE COMMITTEE OF THE DOMINION COUNCIL OF THE MOTHER UNION, NEW ZEALAND: N. Isabel Houghton, *An Essay on Sex Education* (6d.).
FELLOWSHIP OF RECONCILIATION: *Food and the Future* (9d.); William Robinson, *Evil Confronted* (6d.); G. H. C. Macgregor, *An Open Letter to the Commission of the British Council of the Churches, prompted by a study of their Report entitled "The Era of Atomic Power"* (2d.).
INDUSTRIAL CHRISTIAN FELLOWSHIP: S. F. Linsley, *The Modern Mighty Atom* (2d.); Margaret Avery, *Secular Education* (2d.).
I.V.F.: Percy O. Ruoff, *Personal Work* (2s.).
L'EDITION UNIVERSELLE (Brussels): J. de Ghellinck, S.J., *L'Essor de la Littérature Latine au XIIe Siècle* (325 fr.).
LONGMANS: E. L. Mascall, *Christ, the Christian and the Church* (15s.).
LUTTERWORTH PRESS: Martin S. Briggs, *Puritan Architecture and its Future* (8s. 6d.).
MOREHOUSE-GORHAM CO. (New York): Wallace E. Conkling (Bp of Chicago), *Priesthood in Action* ($2.80); W. Norman Pittenger, *His Body the Church* ($2.50).
MOWBRAYS: James Wareham, *The Priest and His People* (5s.); Walter Carey, *The Church of England's Hour* (5s.).
NATIONAL SOCIETY: Anon., *The Job Nobody Knows* (9d.).
PATHFINDER PRESS: *How to Help the People* (1s. 6d.).
PAX HOUSE: Ronald Dix, *Till Death us do Part* (2s. 6d.).
PRESS AND PUBLICATIONS BOARD: The Bishop of Rochester, *The Deputy of Christ* (6d.).
PRESSES UNIVERSITAIRES DE FRANCE (Paris): Oscar Cullmann, *Les Premières Confessions de foi Chrétiennes* (18 fr.).
S.C.M. PRESS: Robert C. Walton, *Design for Rescue* (1s. 6d.); H. G. G. Herklots, *These Denominations* (3s. 6d.).
SCRIBNERS: E. Clowes Chorley, *Men and Movements in the American Episcopal Church* ($4.00).
SHEED AND WARD: E. Allison Peers (Trans.), *The Complete Works of St Teresa of Jesus* (£3 3s.).
SHELDON PRESS: Mrs. George Schuab, *African Home Library No.* 86, *Harriet Tubman* (n.p.).
S.P.C.K.: F. F. Rigby, *Elementary Change Ringing* (3s. 6d.); George Snow, *Into His Presence* (2s.); A Parish Priest, *A Letter to Parents and Godparents on the Sacrament of Holy Baptism* (2d.); Robert M. Grant, *Second Century Christianity* (6s.); Kenneth M. King, *The Stars Roll By* (1s. 6d.); Frederick H. Wiseman, *Glorious Odyssey* (1s. 6d.); Francis Rose, *The Shadowy Pine Tree* (4s.).
S.P.C.K. AND NATIONAL SOCIETY: A. Leigh, *The Triumph of Jesus* (1s. 3d.).
SUPPLIES DEPARTMENT OF THE CHURCH OF ENGLAND IN CANADA: Roland F. Palmer, S.S.J.E., *Come and Worship* (90c.).
UNION BOOKSELLERS (Pretoria): H. Muller, *Christians and Pagans from Constantine to Augustine. Part I.* (14s.).
UNIVERSITY OF LONDON PRESS: Marjorie Reeves, *Growing up in a Modern Society* (4s. 6d.).
UPLIFT BOOKS LTD.: Harold T. Barrow, *Youth and Vital Religion* (2s.).
WORLD'S EVANGELICAL ALLIANCE: J. Chalmers Lyon, *Past, Present, Future* (n.p.); H. W. Thomas, *Service and Sermon Suggestions*; Henry Martyn Gooch, *100 Years*; *A Call to Evangelism* (n.p.).

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